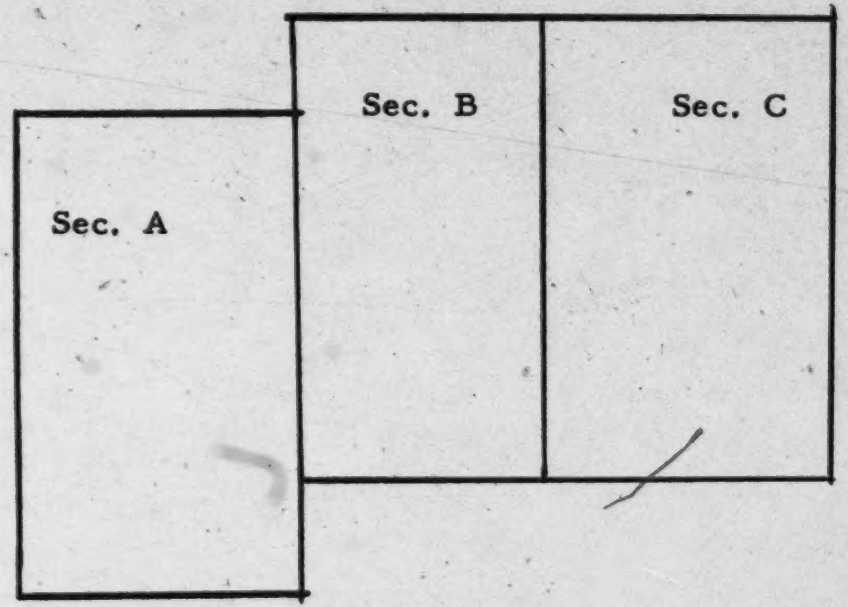
1:Nimuendaju
102, 131, 133, 361, 103

SQ20 Tucuna

Chart of Position of Map on Pp. 5, 6, and 7



1:Nimuendajú E-5 (1941-1942) . 1952
SQ20 Tucuna SQ20

131
133
103
361
102

The Solimões River

KEY TO MAP

Rivers and Streams

R42 akiti'
R35 aru-pano
R37 bararí'
R47 Cabeceira do Taxy
R48 Cano do Taxy
R29 čau/matš'
R31 daurš-ki
R44 doča'nei°
R17 dyo'ina
R26 dyo'naka
R33 š/ti
R66 š/tiš-ki
R19 šwarš
R52 Igarapé Agš
R16 Ig. Agrš
R3 Ig. Berury
R15 Ig. Caldeirão
R32 Ig. Calixto
R7 Ig. Capaceto
R10 Ig. Capitán
R11 Ig. Caraná
R45 Ig. da Rita
R12 Ig. Irinéu
R53 Ig. Manacá
R2 Ig. Marianassá
R8 Ig. Nuáka
R43 Ig. Panapaná
R14 Ig. Piranha
R6 Ig. Preto (1)
R41 Ig. Preto (2)
R4 Ig. São Antonio
R9 Ig. São Jorge
R40 Ig. São Paulo
R13 Ig. Surubim
R51 Ig. Tauapá
R28 kuai°-ti
R38 kwaiča'ša-ti
R39 Mšia-ti
R22 Mš-ti
R24 Mbši
R27 mš'kira°
R34 mš'-para
R36 na°/ne'neš
R21 napa-ti
R23 pačare'e
R49 Paraná Apára
R50 Paraná das Panellas
R1 Rio Javary
R5 Rio Tacana
R30 taučini-ki
R25 tau-i
R18 tawe'ša
R20 tino-ti

Tukuna Dwellings

T14 Augusto Mocarlo
T4 Ant° Cassimiro
T8 Calixto
T9 Cap. Antonio
T2 Cap. Felix
T13 Custodio
T11 Derô
T5 Julião
T1 J. Tauarí
T12 Nino
T10 ñora'n
T3 Ponciano
T6 Surára (tapera)
T7 taivegi'ne

Towns and Settlements

S11 Açacaio
S6 Aljubarata
S16 A. Ramiro
S9 Belém
S5 Capaceto
S3 J. Mendes
S14 Laureano Müller
S8 Marupiára
S13 M. Geissler
S18 Mission
S4 Moysés
S10 Palmares
S15 Paraize
S1 Ramon Castillo
S12 St° Cruz
S2 Tabatinga
S7 Tupy
S17 V° Velha

Lakes

L1 Cajary
L2 Curaná
L3 Lago das Panellas

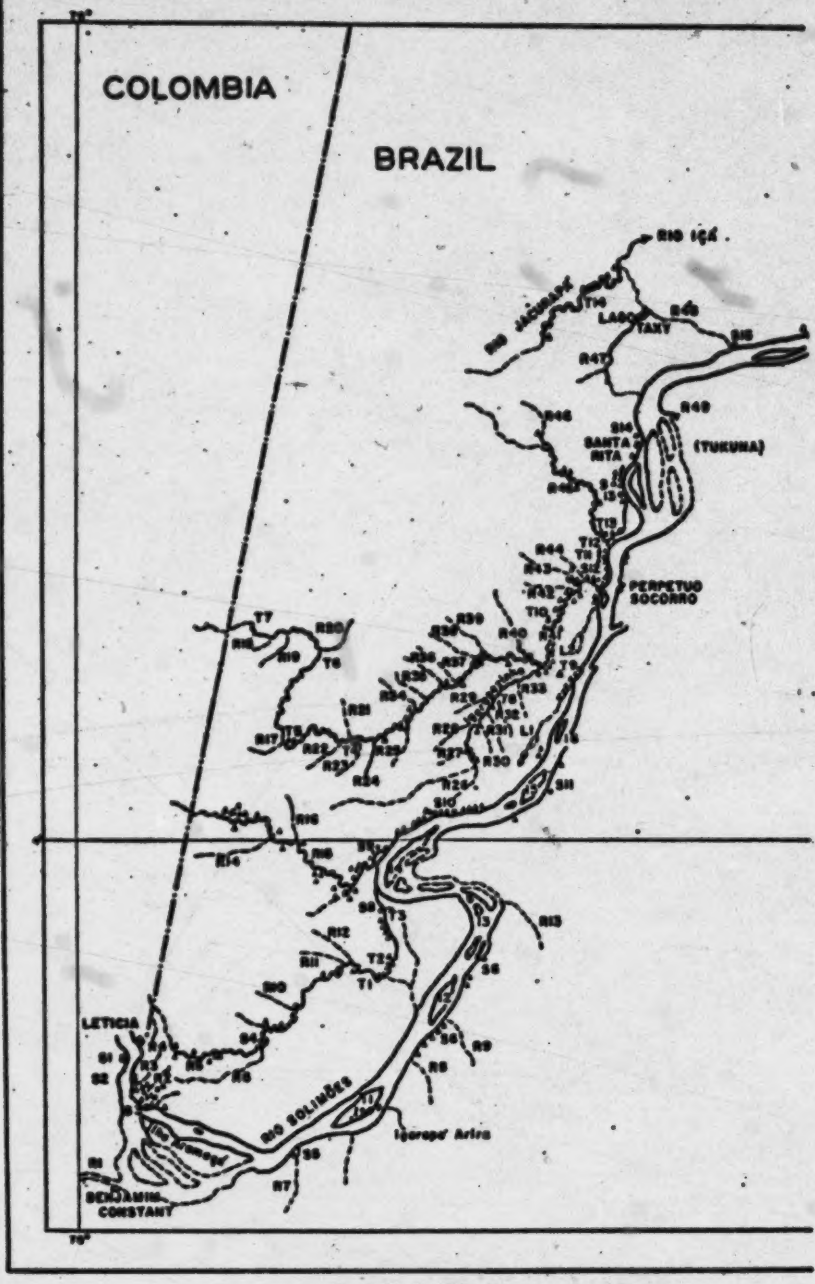
Islands

I6 Ilha Cajary
I5 Ilha Capiahy
I7 Ilha Cariay
I4 Ilha Guaribas
I1 Ilha Sururuá
I3 Ilha Tauarí
I2 Ilha Tubarões

1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

[T.5] [Section A]

131
133
●103
361
102

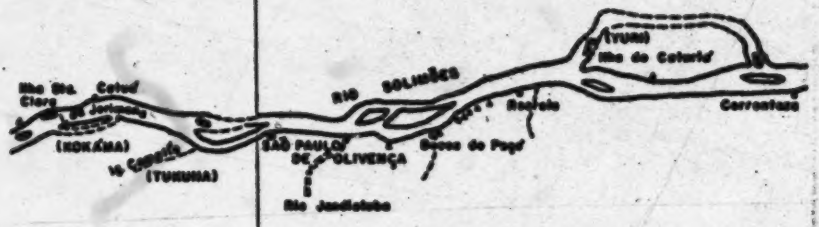


The Solimões River
(For scale and eastern section, see following pages.)

1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

131
133
103
36
102

[Section B]



THE SOLIMÕES RIVER
(LETICIA TO TONANTINS)

Surveyed by
CURT NIMUENDAJÚ
1941

0 5 10 20 30 40 KM.

Scale 1:40,000

▲ Tukuna dwellings
● Kokáma dwellings
■ Kayuáva dwellings

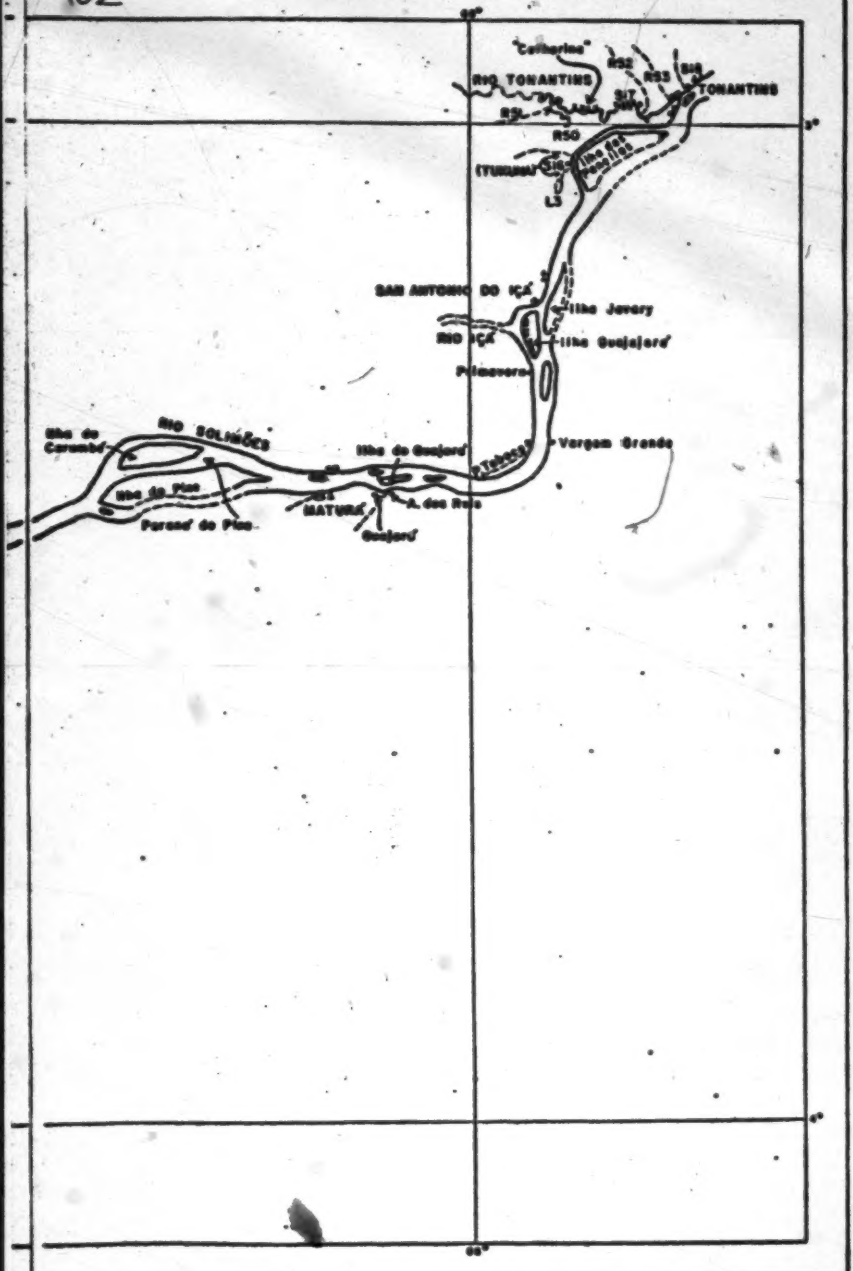
[P. 6]

1:Nimuendajú E-5 (1941-1942) 1952

SQ20 Tucuna SQ20

131
133
103
361
102

[Section C]



[P.7]

1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

would ensure a grand catch of fish. The following legend, "The Son of Timbó," concerns this ancient ceremony.

The relatives of the vərĕkị took her with them into the jungle in order to pull timbó for her bath. While so occupied they left her sitting on a nodular outgrowth of a timbó root, where she remained waiting the entire time while the relatives were busy in the timbó stand. Without having had any sexual relations whatsoever she became pregnant by the spirit of the timbó and gave birth to a son. When, after six months, she carried the child for the first time to take a bath in the igarapé, she noticed that as soon as she dipped the little boy into the water, the fish died in great numbers around him. When, in the second bath, this phenomenon was repeated, she realized that the boy was the cause and that he was the son of timbó. From then on she no longer bathed him in the igarapé, for fear that all the fish might die, but bathed him on land. When the boy grew older, his relatives used him to kill fish, allowing him to swim a little in the igarapé.

Koch-Grünberg collected an Arekuna legend of a boy who produced the same effects."

A couple of hours [boat trip] above the settlement of Santa Rita an igarapé debouches from the left bank of the Solimões; the old maps give it the name of Quiriá, but today it is called Igarapé da Rita. This name, which it bore even before the founding of Santa Rita in 1870, gave rise to the following story.

In this igarapé there was a Tukuna girl called Rita in Portuguese. One day, after her puberty ceremony, her relatives prepared a solution of timbó in a large basin made from a paxiuba spatulate. Taking the girl, they all went for a turn about the igarapé, where the present homes of Nino and Sebastião are now, and where there is a very deep sink (poço), which never dries up. They seated Rita on a horizontal fallen log in the igarapé and washed her with timbó. The fish began to die, and the current carried them off downstream. Everyone followed the prize, leaving Rita seated alone on her log. When they returned she had disappeared, and not the slightest trace of her was ever seen again; hence they were convinced that some immortal had carried her off.

Supplementary ceremony.—After six or eight months, when the vərĕkị's hair has grown again, a supplementary ceremony is celebrated, like the one after the first depilation (see p. 90), and like it called dyɔ-pa'kĕ̃ĕ̃ (to cut the hair across the forehead). The owner of the house, when he wishes to celebrate it, says: "čɛ'i nɛ'i ɛ̃' ča gu'u" ("I shall burn the fleas"), since they believe that, unless this is done, fleas will increase in a disagreeable way. For this feast drinks are also prepared, but a smaller group of guests is invited and no costumes are requested. Uaricánas and seclusion are also lacking.

On this occasion the leftovers from the previous celebration are burned in the center of the house—the masks and fringes but not the tururí cloth of the costumes, which they utilize as mats. The coals of the fire are passed round the heels of those present to prevent them from being attacked by fleas.

Subsequent menstruation.—There are few restrictions for this. Only if the flow is very strong does the menstruating girl retire for a while. The spirits of certain trees such as the kapok—*sumakuma* (vɔči'ne), which the Tukuna identify with the *curupira* of the Neobrazilians—have the tendency to wound menstruating women with "arrows," even by day; this is why women do not like to stray far from the house yard while menstruating. Contact with menstrual blood makes a man inefficient (l.g., *panéma;* T., ńĕĕị[n]) in hunting and fishing, and even in other activities. A pepper bath is the most efficacious antidote.

[n] Koch-Grünberg, Vom Roroima zum Orinoco, 2:70.